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## SPECIAL ARTICLES:

Opti-Pessimism

Roscoe Coen

Koreans on the Frontier in Manchuria

C. S. Deming, S. T. D.

Visitation Work in Severance Hospital

Geo. H. Winn

Present Day Problems in Education

H. H. Henderson

Prospects of Christian Literature Movement

C. C. Hahn

JULY, 1930.

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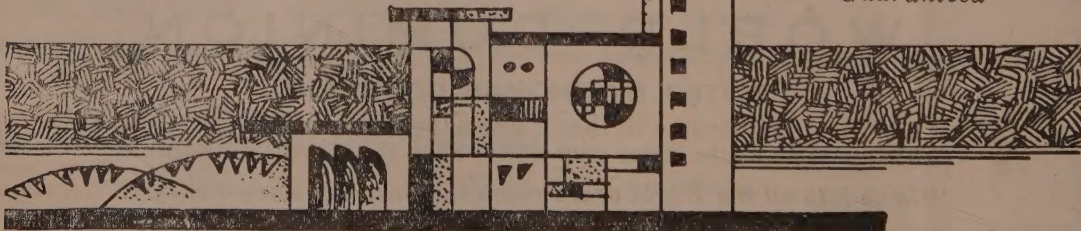
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THE ENTRANCE GATES OF SONGDO HIGH SCHOOL

(See Page 153)



KOREAN CHRISTIANS IN MANCHURIA (Note their Chinese dress)

(See Page 136)

# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXVI.

JULY, 1930

No.

### Opti-Pessimism

ROSCOE COEN

"For a great door and effectual is opened unto me,  
AND there are many adversaries." I. Cor. 16:9.

I PUT THE EMPHASIS on the "AND," because I am sure that is where Paul intended it to be. "AND there are many adversaries." There is a world of meaning in that conjunction. It reveals much of the character of the Apostle Paul. I have more than once heard wonder expressed at Paul's using the word "and" instead of the word "but" in this sentence. In fact, I suspect that most people in Paul's place would have said "But there are MANY adversaries." But not so Paul. This sentence is consistent with his whole life work, and all the written records he has left us. Paul was what I am pleased to call an "Opti-pessimist." So far as I know this is the first time the word has ever been used. It cannot be found in the dictionary, but I am sure there is need for such a word, that it fittingly describes an attitude, shall I say a very desirable attitude, toward life that is essential to real happiness and success in the prosecution of our work. We shall all do well to make it henceforth a part of our vocabulary and life.

Now an "Opti-pessimist" is neither an optimist, nor a pessimist, but rather both perfectly blended in one. This fact is shown beautifully in our text. An optimist would have said "For a great door and effectual is opened unto

me" and stopped there. I have heard many reports of missionary work like that. A pessimist would have omitted the first half of the sentence entirely, or saying it would hastily have added "But there are MANY adversaries" as though that were sufficient reason for ignoring the open door. But Paul, instead of making one part of the sentence annul the other part, makes each half a reason for his remaining to work in Ephesus. Both the open door and the adversaries make it imperative for him to remain at his job until Pentecost, at least. The open door makes it possible for him to work, the adversaries make it necessary for him to do so. How accurately the sentence describes most, if not all, of the situations in which we find ourselves! How few open doors without the attending adversaries; and how rarely, if ever, do the adversaries entirely block the door! Our attitude toward the work is the thing that makes the difference. Some people see only the door; others only the adversaries; but still others see both, and in both find the reason for continued and hard work. Here I am reminded of Mr. E. W. Koons' remark which he so often makes after pointing out some difficulty in the work or some defect in the workers "That is why we are here." To change the figure, an

optimist sees the silver lining; a pessimist sees the cloud; the opti-pessimist sees a silver-lined cloud. Optimists are blind in one eye; pessimists are blind in the other; but the opti-pessimist is blind in neither. He sees all, and is not afraid.

At the close of the year when we are making our reports, we do well to consider our attitude toward life in general, and our work in particular. In fact our reports will to some degree reveal our attitude, whether we so intend or not, perhaps, the better because we do not intend so to reveal it. I am sure that I may, without seeming to be irreverent, refer to Paul's letters as his personal reports, and in many ways they are models for us all. His description of conditions in the churches; his reports of his travels and his hardships for the Gospel's sake; his statement of future plans; his declarations of doctrines and policies—where could we find anything to surpass that! He rejoices and weeps; he praises and blames; he exhorts and commands; he hides nothing and spares no one; he boasts of the amount and the success of his work, and greatly laments the failures; in other words he always sees life clear and whole, both the good and the bad, the bad in the good and the good in the bad; he knows the worst and is prepared for and battles with it. He always hopes for the best in both situations and individuals, but he accepts conditions exactly as they are, counting himself happy to have a part in improving them. He really believes that "ALL things"—both good and bad—"work TOGETHER for GOOD to those who love the Lord." He never minimizes the difficulties, nor discounts the strength of the enemy; but he never doubts for a moment the final outcome, declaring himself "able to do ALL things through Christ which strengtheneth" him. And he has LEARNED—oh how hard a lesson to learn—"to be CONTENT in whatsoever state" he may be. What a glorious pattern for all of us!

But what of US? What do our reports reveal? I am not intending to be critical, only

to be inspirationally helpful, if I can. Are we optimists always and only? Do we for the sake of a good impression cover up or shade down the bad? Not thus is evil overcome and a problem solved. Are we pessimists always and only? Do we, perhaps to off-set so much one-sided Pollyanna missionary propaganda, lean too far the other way in an effort to be honest, and over-emphasize failures and difficulties?

I have just been reading Dr. McAfee's "Changing Foreign Missions" and I find the book to be a perfect model in respect to facing and stating the case for modern missions throughout the world. But there are few men like him. I fear that most people, including ourselves, would have to plead guilty in the face of most, if not all the questions raised above. At the best we are subject to moods; we do not live our lives on an even tenor. I confess that I am, at times, overcome by a "sense of futility." At such times it seems that my work is but a tread-mill-like routine of duties that gets nowhere. It moves, to be sure, too much part of the time, but it moves in a circle. If I should write a report at such a time, at the best it would be full of "buts." But I know that such an appraisal of my own work, or of the work of others, is not correct. At other times it is quite different, everything looks bright and all work worth while. A report written under the influence of such a mood would be quite different, but none-the-less only partially the truth. Neither of these moods has any real justification in fact. The world, the real world in which you and I work is neither white nor black; it is grey. There are few times, if any, when we can honestly see life all in one color if we have both eyes open; the times are rare, if there ever are times, when we may choose between this or that; we usually have to take both this and that, and make the most of them. Life is not a matter of contrasts but rather of combination, of blending.

There are more ways of getting out of the world than by going into a monastery. The

optimist does so, or pretends to do so, by denying or ignoring the parts of the world that are not bright and pleasing ; and the pessimist does so by the same process, declaring that there are no bright and pleasing aspects to life at all. But the opti-pessimist knows that both these aspects are in the world, existing side by side, and that both are for the good of anyone who has eyes to discover and wisdom to evaluate and utilize them. Speaking figuratively once more, the optimist counts his chickens before they are hatched ; the pessimist is afraid to count them after they are hatched : but the opti-pessimist counts his eggs to see what his maximum prospects are, but all the time is taking into account the fact that there are such things as bad eggs ; counts his chickens after they hatch, allowing for a certain percentage of loss based upon the tables of vital statistics for young fowl ; and knowing that in nine cases out of ten more chickens will live than die, and that the death of some tends to increase the value of the rest.

But I have kept the supreme example of my theme until the last. Jesus is our super-optimist. No one ever plumbed the heights and depths of mankind as He did. It was He who knew what was in man. He looked through the white-washed exterior and saw the foul putrefaction of the hypocrite, the avarice of the rich young ruler,—even the selfishness of his own disciples. Yes, He saw it all. But he did not despair, though he knew this wickedness of men would kill him. It was this same Jesus that saw the stone in the vacillating Simon ; the tender sweetness in the heart of one of the stormy Sons of Thunder ; and worth in all men as the sons and daughters of God. Nor did he have any delusions as to the results of his own work in the world. He knew that one of the twelve should betray him ; he knew that the people who shouted "Hosanna" on Sunday as he rode triumphantly into Jerusalem could, and would, cry "Crucify Him" as he stood uncondemned before Pilate on Friday. He knew that Peter would deny him,

and that the other disciples would run away ; yes, he knew all this and more. He also knew that after Pentecost these same fleeing disciples would carry his gospel to the ends of the world, paying with their lives for their devotion to Him and His cause ; that thousands of that cruel mob would believe upon Him and count it all joy when they were called upon to suffer for his sake ; that the Christian Church would be established and the gates of hell could not prevail against it ; in short that in seeming failure there was the greatest potential victory the world had even see.

No more beautiful expression of the Lord's knowledge of conditions for and faith in the final outcome of the Kingdom of God can be found anywhere that in the parable of the Sower. May I close by reading it to you in the light of all I have been saying. "Behold, a sower went forth to sow ; and it came to pass, as he sowed, some seed fell by the wayside, and the birds came and devoured it. And other fell on rocky ground, where it had not much earth ; and straightway it sprang up, because it had no deepness of earth ; and when the sun was risen, it was scorched, and because it had no root it withered away. And other fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit." Thus far the pessimist. Fine food here for him. Can't you see him, haven't you seen him roll those rich morsels in his mouth. "The birds devoured it," "it was scorched," "it yielded no fruit," if that is not a pessimist's vocabulary I do not know where one would find words for him. But Jesus does not stop there, neither should we. "And other fell into the good ground, and yielded fruit, growing up and increasing ; and brought forth thirty fold, and sixty fold, and an hundred fold." Ah, here is the optimist's paradise. He may be 30, or 60, or 100% optimistic, just as he pleases, and he probably will not read, or reading will forget, the first part of the parable.

But Jesus, the opti-pessimist, meant both parts of the story to carry its message of warning and hope ; and he said, "Who hath ears to

hear, let him hear." Let us all hear Him today. May we see clearly, without prejudice; beholding the worst, without despair; and looking upon the best without undue satisfaction and over-valuation. We must at one and the same time remember that only part of the ground is hard, stony, thorny, and unproductive, and that even the good ground sometimes only yields 30; also, that hard, stony, otherwise unproductive ground may with labor be

made fruitful; stones can be removed, thorns can be destroyed; but, on the other hand without labor the best of ground will fall into the 60 and 30 percent of yield. Therefore it is ours to till the soil, sow the seed and cultivate the growing grain. What a glorious privilege!

"For a great door and effectual is opened unto me AND there are adversaries." Thank the Lord for both!

## Koreans on the Frontier in North Manchuria

C. S. DEMING, S. T. D.

**P**AI AND I left Harbin on Saturday morning, April 26th, arriving at Chalan-tun on Sunday morning at 3 A. M. Several Korean Christians met us at the train and we stayed up till four o'clock chatting and sipping tea and eating other refreshments. Then we turned in to sleep on the floor of the kan where we had been sitting, to arise again at seven. One of our purposes in stopping here was to marry the daughter of our host to a young man from Hailar. We were evidently in the bride's room for some of her apparel was hanging on the wall.

We had morning and evening service on Sunday in the large room of our host, which is regularly used as a place of worship by the Christians living in the neighborhood. The attendance was larger than usual as several friends from the farming village 7 miles away, and from Hailarsu, had come to attend the wedding on Monday. Our host is a genial Christian of some means, a farmer who keeps seven milch cows and who was forced to leave Hailar by the recent disturbances. He with his family fled with their goods loaded on a wagon and driving their stock before them. It took them more than a week to make the distance from Hailar to Chalan-tun and they lost some of their property on the way.

The newly married couple are evidently to live with the old people, as the bridegroom has no living parents. While they were prepar-

ing for the wedding Pai and I held a two hours' session of Bible Study with the guests on Sunday afternoon and next morning we looked about town with the kodak. It is a Russian summer resort and everything is provided for the comfort and happiness of the visitors—paths up the mountain side with pavilion, stopping places, bath houses, a beautiful river with bridges, an outdoor concert hall, tennis courts, etc.

There is a Russian Methodist Church in the town and I called on the pastor. There is also a Chinese church which meets in the other end of the long building in which the Korean services are held. We had another service in the evening, after the wedding and the wedding feast; had one new believer, and slept on the kan with the old folks and the children while the newly married couple had the more private quarters. The new believer was the barber. I met him at the station when I was on the relief expedition last year and made inquiries about the Christians in the place and on learning he was not a believer gave him Christ's invitation. He was present at all our services having looked us up on his own account. Thus does some seed fall upon good ground.

The next morning we caught the express at 8 o'clock and rode till 4.30 p. m. through beautiful mountain country to Hailar. In crossing the pass through the Hingkan range

a spiral route was taken and the pass finally manoeuvred through a long tunnel.

The Christians at Hailar gave us a royal welcome at the station which must have surprised the Siberian route passengers who get out to promenade when the train stops. The Christians all live in one compound. It is a series of what you would call little hovels, surrounding a court in a little village of poor people, at a distance from the Russian and Mongol and Tartar cities. The village is at the foot of a shifting sand-hill from the top of which a good view is obtained of the entire city. Though our house was half under ground and built of mud, our room had a board floor and was provided with two iron cots of good length, a table, chairs, etc. They also furnished us with foreign food while we were there. The Christian community comprises nine men and seven women besides several children. Two of the men are unmarried, two of the women are widows with children, and one of the men had a Russian wife and two nice children. It rained and snowed for the three days we were there holding a Bible Class. We met morning, afternoon and evening, spending six hours a day in Bible study and worship. At the close we baptised two of the young people.

The roof of their church building at Hailar had tumbled in and so we met for our services in the private house in which we were entertained. They are going to try to rebuild the church when the factories get started again and they all have work. There are many traces of the recent fighting in Hailar and neighboring stations. Many houses destroyed by fire have not yet been rebuilt. The Koreans report that the air planes in dropping bombs avoided the crowded sections and little damage was done by them. Evidently the purpose was to scare the soldiers and people only.

From Hailar we again travelled almost all day on our return trip to Hailarsu which is not far from Chalantun. There we spent Sunday eating each meal in a different home. We baptised three children there and one of them

was the child of a Korean with a Russian wife. Our host at breakfast was the young man who proved his marksmanship with a gun by bringing down two pheasants at almost the same instant when Bishop Welch visited there. He recently has fallen into the wiles of the independent party and Pai stayed up almost all night with him reasoning him out of it. He had been sent to collect some funds from Koreans in Taitsihar but he returned without doing it. The police got after him and he escaped them twice; first by covering them first with his gun and second by the failure of the policeman's gun to fire. When he got away in the mountains he could not help but feel grateful to God for his deliverance. He was called in from the mountains to see Pai at night. The next morning while we were his guests he would not eat for he had to watch the train that comes in from Harbin about that time. Pai does not think that he will have any further trouble from the police since he has done no wrong but defend himself from arrest.

One of the old residents here was appointed by the Chinese to act as arbitrator in the disputes that arise between the wild tribes and the Chinese and he acted in such a Christian spirit that the wild tribes do not molest the Koreans in the neighborhood.

From there we visited the Christian farms about 10 miles from Chalantun. We had only one service with them. The thirty Christians there have many problems. They find living hard and are a little discouraged but they are planning to carry on. An old pastor lives there, also a Biblewoman, and they are carrying on a school for their children. We had some difficulty in crossing two branches of the river. We had to cut branches and pile on the cart and climb on top to keep out of the water as we crossed. It would be fine if some of the young farmers who have been attending the Institutes in Korea this last winter could come up and help in solving the farming difficulties.

# Visitation Work in Severance Hospital, Seoul

GEORGE H. WINN

I AM GLAD to have had another opportunity of doing direct evangelistic work in our hospital. From time to time I had gone through the wards and so there were a few already who knew me, and this gave me a point of contact where I could begin. There are two or three who are "old timers" of a year or more's standing, or, in their case, lying would be a sadder but truer word perhaps. One is a man who had his back broken in an auto accident, so that his limbs are paralysed. For a long time he was despondent. But he claims to have become a Christian now and undoubtedly has taken a more cheerful outlook on life, and why shouldn't he? Besides, he finds all his expenses are being met without effort on his part. So he complacently lies there day after day, reading and meditating and having his meals served him on a tray—and better meals at that than he has probably ever had before!

Another case in whom I took particular interest was Mr. Spring Vigor Plum, also of several months' standing. His physical condition was not the warrant for his name. It is hard for some of us always to live up to our names, perhaps! However, we trust that his long confinement has resulted in his really being spiritually blessed. Not a few times have I found him pouring over the Bible and he said he was resolved to go back and be a true Christian. So may he indeed have the Vigor of Spring in his heart and, as Paul wrote to Gaius, may his body be in health even as his soul.

Among others of long standing is Adah Kim who has been in for over two years. It is an inspiration to see her—always cheerful and happy and trustful. She greets all who come to see her with a radiant smile. Dr. Martin told me last year that everyone whom she has set about praying for in the wards has recovered, and some of them were most des-

perate cases, too.

In the third ward I found a former helper from my district whom I had never seen before, as he is now a student in the Kobe Seminary. He had been suffering from ill health for a long time and so the doctor decided to get after his appendix, with the removal of which I hope his ills will all disappear.

Beside him were two men very aptly called the twins by one of the nurses. Both were lying there with weights attached to their right legs, both of which were broken in a premature explosion down in a well excavation at Chulwon station. One of these men shows a sincere desire to believe and has attended church a few times, apparently. We pray that both of these men through this accident may be brought to the true faith. I have heard of other cases where God used just such accidents to the saving of men's souls.

Going into the charity wards, one of the first men I met was an interesting case, who could only walk straight by holding a toothpick in his teeth and following it! Formerly he said Heaven seemed so far away, but now it was so close he felt it could only be twenty-five feet overhead! In talking with him, he asked me if the soul was composed of the same substance as dreams were made of. This led to a discussion in which I tried to show that the soul was the individual who said "I" or "me." The whole ward took an interest in this discussion, and I find if we can get people to talk or ask questions, it is ever so much more effective than trying to do all the talking oneself. Last year, for instance, a man asked me what proof I had of there being a heaven, and so as I brought out Scripture proofs, the whole ward was aroused and listened with an interest they would not have had, perhaps, if I had broached the subject. I felt that not a few were given assurance, which they had not had before.

## VISITATION WORK IN SEVERANCE HOSPITAL, SEOUL

Another man said "God teaches love, so why should He punish sinners?" Taking my Bible I was able to present Scriptural proof showing how longsuffering God is and that, while we were yet enemies, God commended His love to us, and that the wages of sin is death. The man raised no further objection.

Another man I found had been reading the Bible and he asked, "Who is Christ? Who is Paul?" Though he had read considerably in the Gospels, he had not realized that Jesus was the Christ, the anointed of God, who came to redeem us from our sins. As I took the Bible and read of the conversion of Saul, the man's eyes were opened I believe with a new light shining into his darkened heart, even as a new light shone into Saul's heart so long ago and made him Paul.

In the fourth class ward I found a young student from the Waseda University in Tokyo. It is interesting to think he apparently returned a thousand miles or more to get help in our hospital here in Seoul. He told how he had been given a composition to write on heroes, and he took Washington and Lincoln and compared them to Napoleon and Bismarck. He considered the latter two as unworthy of consideration, as their ambition was solely personal aggrandisement, whereas the former worked not for self but for others. The professor, after reading his paper, asked before the class, "Are you a Christian?" And he said he replied in a loud voice, "Yes!" I was glad he was not afraid to let his colors be shown, though he needed help and had doubts in his heart, and we know where they came from—the Father of Lies!

The first day in my rounds, I found a man in a comatose condition. I regretted that I had not come earlier for his sake, as his end was near, and what preparation had he for that step into what the world calls the "Unknown" but which is so well known to us through faith—to us who have had the unknown made known by revelation. A day or so later I was again in the ward and was surprised to find this man still tenaciously holding

on to life, and while I talked to others, to my great surprise this man roused from his stupor, so I seized the opportunity and besought him to put all his hope and trust in Christ, who had borne his sins. I asked him whether he would believe and he nodded assent. And in a prayer with him, I commended him soul and body to our Lord who loved and gave himself to save this poor man. Very soon after he breathed his last. I do not know how much he comprehended of what I had said, but I thanked God for this opportunity—brief though it was—for He is able to save to the uttermost even those with but little knowledge—if they call on Him and put their trust in Him. May this have been true of this poor man.

I was interested in doing work in the children's wards. A Sunday School class in Marion, Ohio, had just sent me some pretty pictures and scrapbooks, which I freely distributed. It would have done anyone good to see how the faces of the little sufferers brightened as they got these tokens of goodwill from those so far away.

One little child was in distress from having swallowed a metal pin; another, a little girl, with tuberculosis of the spine, lay on her back bound upwards, and in addition had a brick suspended backward from her chin in order to remove all pressure from the vertebrae and enable them to heal. I marvelled at her patience and wondered how the nurses could keep her day after day in that position without a word of complaint from the little sufferer.

While going the rounds I was touched exceedingly by a gift of toy balloons for these children from one of our own number who had so recently gone deep down into the shadows of suffering and loss in this building—in her loss she was giving comfort to these little ones, and comfort must have come by the giving.

The children's ward is a grand opportunity for talking with the parents who come with their children, as they are not sick and have time to listen. Sometimes the children can understand, too, and I have been encouraged

not a little when they would speak up, showing an interest in what was being said.

I tried working in the dispensary and hallways a little. But I found it the least profitable. The patients as a rule are too anxious to get into the hospital, or too bent on getting aid, so that it is rather difficult to have their attention fixed on religion. Early in the morning or late in the afternoons I found best, as we could get more of a personal touch than when too many are around. However, I had several interesting experiences and believe I really helped a poor Japanese lady, whom I found was formerly a Christian.

Another case was a young man who was waiting for one of the doctors who did not show up until I had a good long talk, and so the doctor's absence gave me a good opportunity.

This year, in my hospital work, I tried a new field—the women's wards, which before I had left severely alone, deeming that was not my sphere. But an old grandmother from my territory who came in blind and went out seeing was down in the women's wards, so I ventured in once or twice to see her, and in talking to her I found to my surprise the other women in the wards were amenable, too, and were not abased at having me speak to them. At first they thought I was one of the doctors and so began to tell me of their various woes and ills, in a very frank manner but I disillusioned them as soon as I could. However, they being accustomed to the doctors' coming and going, I found I could do some work with the poor women.

In going to one of the wards I had a woman recognize me right way. She said she had known me at Sorai and so I thought of course she was a member of the village church there, but I found she came from the Underwood household, which I was going to say was almost synonymous with Sorai.

Beside her was a matronly looking lady reading the Bible, so I started talking to her but she kept shaking her head and pointing to her ears, which she said she had eaten badly

(i. e. had become deaf.) So I wrote on a slip of paper that she should worship God and believe on Jesus. She looked up in surprise and said in perfectly good Korean: "Can you write?" I told her I could do a little at it. "Then," she said, "will you write a letter home for me?" I told her I would try. I was surprised at the ease with which she seemed to be able to hear! So I got some sort of a letter written and with the aid of a nurse, got the address down and the letter sent. A few days later I saw her again and she told me the letter had reached its destination and produced results in getting her some more money! In her zeal to get some needed money, she gave herself away and I found she could understand almost all she wanted to.

I tried singing in several of the wards and often those who were Christians would reach around and get their hymn books from under their pillows and join in with me. Once I was specially requested to sing in the women's charity ward. Whether this was sarcasm I am not certain to this day, but anyway, it was a charity ward and after my attempt, they showed me charity, for which I was grateful.

I find that Hymn 52 (I will sing the praise of Jesus) is one of the most effective songs. I would explain what it meant and it always seemed so suited to those in sickness and pain, and some perhaps in the midst of approaching death. Miss Black and her band come and sing on Saturdays. The music fills the wards, sounding through the corridors and coming down the stairways filling the whole hospital building. Her banjo is a great help and sounded very sweet. I noted that the patients listened carefully, putting down what they were doing. Miss Black and her band are doing a very effective work, which is very much appreciated. Are there not others who could render such a ministry of song?

One day I took in several operations—not that I was the victim. In a couple of cases I had talked with the men the day before and had gained their confidence somewhat, so I

## THE DIAMOND MOUNTAINS

promised to be present with them during their operations, for which they seemed to be grateful and thanked me.

One of the operations was for cancer of the stomach. I was told it was but a temporary measure and that the man was doomed. When I heard that my heart was filled with fear for my friend and I longed to lead him to where he might obtain that more abundant life. I was in a quandary. I wanted to tell him what the doctor had told me, in order to press home the urgency of his need. But I feared it would produce a bad psychological effect that would cast a gloom and might hinder his recovery, so I decided to let the Gospel stand on its merits. I renewed my efforts for him and prayed that the Lord would open his heart. I made a trip specially to see him and present a tract suited to his case. Again I went, only to find he had returned home. May we not pray that God will accept and save for our Savior's sake?

In the operating room I was impressed by

seeing how skilfully and efficiently everything was done—and all by Koreans, no foreign doctor or nurse being present. Dr. Lee took the knife and knew just where and how to apply its keen edge, and after it had accomplished its duty, the doctor took the needle and sewed up the seams as cleverly. Whether it was overhand, buttonhole or featherstitch I am not certain, but I could wish that some of our sewing women were proportionately as adroit with the needle.

The nurses, too, knew just what was required of them, so that hardly a word was spoken, as they handed required instruments or sponges. As I watched I wished that I could have taken a picture of the scene such as I had in my mind, that I might send it back to friends in America, showing what Severance Hospital has done and is doing in training up Koreans in all lines of modern medicine and surgery. It would make a good advertisement for this institution, whose aim is the saving of body and soul to the glory of God.

## The Diamond Mountains

C. S. DEMING, S. T. D.

**F**ORTUNATE IS KOREA to have such a paradise of Nature. Fortunate are those to whom its secluded recesses have spoken their message of challenge, of worship or of calm, for it is true that

"To him, who in the love of Nature holds  
Communion with her visible forms, she speaks  
A various language; for his gayer hours  
She has a voice of gladness, and a smile  
And eloquence of beauty, and she glides  
Into his darker musings, with a mild  
And healing sympathy, that steals away  
Their sharpness, ere he is aware."

Each season the mountains are clothed with their peculiar beauty; the flowers and fresh foliage of spring, the quiet and coolness of the shady lanes, the call of the beautiful pools, the music of the numberless falls in the summer; the majestic and brilliant garments of the autumn which reflecting from the shimmering pools make all a fairy land.

The temples in their beautiful settings, the cathedral spires of stone painted with white moss, the beautiful and awe inspiring falls and chasms and canyons, where for centuries the waters have been carving the rocks in majestic and fantastic figures.

There are views from the heights above the clouds of sea and vale and countless serried peaks and mammoth walls of rock which in majestic calm rear their embattled walls to the very heavens. The Koreans are right who tell us not to discuss scenic beauty until we have beheld the Diamond Mountains.

The mountains also speak a message of challenge. Many beauty spots may be reached without much labor but there is the challenge of the summits which will well test your strength, and your nerve, and which when conquered give the thrill of victory. Many spots have yet been unexplored, some

heights have as yet proved unattainable, and many of the climbs claim the varied resource and skill of the trained mountaineer. Some cliffs are mastered by clefts cut in the rock, some by chains and wires, where deftness of climbing with the hands is as necessary as sure footedness. This challenge of conquest is especially attractive to youth.

The mountains, too, have their message for the tired missionary. It is first a message of calm. To such the bungalows of Changansa and the hotels of Onchungni will make a delightful resting place for the summer. From these centres by gentle strolls many of the messages and calls of the mountains can be heard. This ministry of calm is well expressed by the following stanzas of Bryant:—

"Stranger, if thou hast learned a truth which needs  
No school of long experience, that the world  
Is full of guilt and misery, and has seen  
Enough of all its sorrows, crimes and cares  
To tire thee of it, enter this wild wood  
And view the haunts of Nature. The calm shade  
Shall bring a kindred calm, and the sweet breeze  
That makes the green leaves dance, shall waft a balm  
To thy sick heart. Thou wilt find nothing here  
Of all that pained thee in the haunts of men  
And made thee loathe thy life, .....

These shades  
Are still the abodes of gladness; the thick roof  
Of green and stirring branches is alive  
And musical with birds, that sing and sport  
In wantonness of spirit; while below  
The squirrel with raised paws and form erect  
Chirps merrily. Even the green trees  
Partake the deep contentment; as they bend  
To the soft winds, the sun from the blue sky  
Looks in and sheds a blessing on the scene.

The mossy rocks themselves,  
And the old and ponderous trunks of prostrate trees  
That lead from knoll to knoll a causeway rude,  
Or bridge the sunken brook, and their dark roots  
With all the earth upon them twisting high,  
Breathe fixed tranquility. The rivulet  
Sends forth glad sounds, and tripping o'er its bed  
Of pebbly sands, or leaping down the rocks,  
Seems with continuous laughter, to rejoice  
In its own being. The cool wind  
That stirs the stream in play, shall come to thee  
Like one that loves thee, nor will let thee pass  
Ungreeted, and shall give its light embrace."

The mountains also where for centuries the votaries of Buddhism have offered their prayers send out a ringing call to worship.

"The groves were God's first temples. Ere man  
learned  
To hew the shaft, and lay the architrave,  
And spread the roof above them....

Amid the cool and silence, he knelt down  
And offered to the Mightiest solemn thanks  
And supplication, ..... Ah, why  
Should we in the world's riper years, neglect  
God's ancient sanctuaries, and adore  
Only among the crowd, and under roofs  
That our frail hands have raised?

There have been holy men who hid themselves  
Deep in the woody wilderness, and gave  
Their lives to thought and prayer till they outlived  
The generation born with them, nor seemed  
Less aged than the hoary trees and rocks  
Around them;—and there have been holy men  
Who deemed it were not well to pass life thus.

But let me often to these solitudes  
Retire, and in thy presence reassure  
My feeble virtue. Here its enemies,  
The passions, at thy plainer footsteps shrink  
And tremble and are still."

Several times have groups of Christians united on the Sabbath Day in rendering their worship and praise to God in some quiet vale by the side of some charming pool or upon the hillside in the shade where a great vista of God's out of doors are the adornments of His temple.

And even alone, under these worship inspiring surroundings and under the great dome of God's blue sky, does one feel the majesty and nearness of God's presence.

"When the wind  
Sweeps the broad forest in its summer prime,  
As when some master hand exulting sweeps  
The keys of some great organ, ye give forth  
The music of the woodland depths, a hymn  
Of gladness and of thanks."

The Diamond Mountains are becoming more accessible each year and they are bringing their messages of calm and peace as well as that of challenge to increasing numbers. Situated about 100 miles north of Seoul they cover an area of about 50 miles in circumference and each year sees them becoming more accessible. The railway is now open almost as far as Changansa which means that half-an-hour's auto ride from the terminus brings us to the heart of the mountains. The Government Railways have excellent western-style hotels at Choanji and Onseiri while at the latter center Mr. S. Y. Yun provides good accommodation at very reasonable rates.

# Station Brevities

## Chungju

Near Chungju is a shrine which was deserted because the idol lost her power when the missionaries built their home on the opposite hill. So she was moved around to the other side of the mountain where she would not look down at the "Jesus Doctrine house." She was a stone image and had been dressed in sixty skirts given by her devotees. Thousands of shrines all over Korea have been deserted because even the non-believers, seeing the independence of the Christians, have ceased to reverence and support them. A Buddhist temple above Chungju, that used to have twenty priests, dwindled to three and finally was torn down. "The people do not support us when we go on our begging tours any more," one of the priests said. Even the non-Christians sometimes excuse themselves from contributing by saying: "We are Christians." May their professions finally become true ones.

## Pyengyang

Boys' work has been started in some of the churches of this city under the supervision of Mr. Kinsler. The Pioneer organization as used among Presbyterian boys in America has been closely followed, providing for the all-round development of the boys. Hikes and games furnish exercise and amusement, and attendance at church services, daily Bible reading and prayer, develop the boys spiritually, while club oversight of their school grades encourages greater intellectual effort. The service side is developed by various projects such as helping at the street chapels one night a week. The boys are graded for their efforts in these four lines—physical, mental, spiritual, and social—and are much interested in raising their averages. Similar work for the girls is also being planned.

The graduation exercises of the Pyengyang Foreign School were held at 10 o'clock on the morning of June 10th; five girls and ten boys were graduated from the High School Department.

## Seoul

On May 30th Founders' Day Exercises of Ewha College were held on the new Women's College site, two miles from the city. This was the first time that

this place had been used for the public exercises of the college. The program was unusually attractive and impressive, and was rendered even more so by the beautiful setting of surrounding hills and pines.

From the 3rd to the 7th of May special services were held in the Moo Kyo Chung Tabernacle of the Oriental Mission by the Asbury Team—three graduates of Asbury College, Kentucky, who are conducting evangelistic campaigns in China, Japan and Korea. They are Messrs. Eugene Erny, Byron Crouse and U. Kirkpatrick. From Seoul they went to Wonsan to hold a four days' union meeting with the Methodist and Presbyterian Churches and from there went on to China. They expect to return to Korea in the latter part of August to continue their work here.

Dr. G. Sherwood Eddy, Associate General Secretary of the North American Y. M. C. A. with special interest in the Far East, and Mrs. Eddy, with Mr. Page, Editor of "The World Tomorrow" and Mrs. Page, visited Seoul during the last week of April. While here Dr. Eddy spoke to student groups both Korean and Japanese and had interviews with leading Koreans and officials. He also addressed the foreign community at the Seoul Union Church the Sunday he was in the city.

Mrs. Eddy spoke in most of the girls' schools in the city. She also met and addressed more than 400 women at a large meeting which was held under the auspices of the Y. W. C. A. Mr. Page gave his time to interviews and to speaking in schools and to small groups.

On the evening of May 6th an English Oratorical Contest was held in the Keijo Nippo Building under the auspices of the "Keijo Nippo." Five schools participated and furnished two speakers each—the Keijo Imperial University, the Preparatory Department of the Keijo Imperial University, the Higher Technical School, the Keijo High Commercial School, and the Chosen Christian College. The winner of the first prize was Mr. Shin Tong Uk from the Chosen Christian College who spoke on the subject—"The man Korea needs." Mr. Shin stressed Korea's need for men with strong Christian principles and habits of life.

# Present Day Problems in Education

H. H. HENDERSON

**E**DUCATION PROPERLY means a very definite process. But much that passes for education is hardly worthy of the name, only most people do not know it because there is no easy way of knowing. When a cobbler turns out a pair of shoes, he must turn out work of a certain standard, lest he fail to get the order for a second pair. A doctor daily assumes responsibility for lives that are facing death, and by maintaining a high degree of efficiency in medical science he brings back those lives to a state of normal health. No less responsibility has the evangelist as he deals with the souls of men, though there is not the same social pressure to make him feel that responsibility. The work of the educator is no less important. His it is to mould young life, to formulate attitudes of mind that will determine largely the subsequent course the lives will take. But how often teachers fail to even consider what these attitudes should be, let alone checking up to see just what attitudes of mind are being secured.

In our Christian schools our responsibilities are even more definite than that. "Christian missionaries are the agents of the Mission Boards and of the constituencies behind the Boards. We are, then, stewards of our time and of the funds entrusted to us, and we are under the high moral obligation to administer them for the attainment of the objects for which the money was given." (*Educational Review*, April, 1930). Christian educators agree that the school which receives students and funds and moral support from the churches should educate Christian students for religious leadership. They would demand that the school be academically sound; but they would add something more, a sound religious purpose. These educators maintain that Christian schools exist to help the Church fulfill a reli-

gious mission, which can be accomplished only when students are educated—in knowledge, in skill, in habits, in interest, in belief—to take an active part in the church, and through the church to serve society." (Hites, "The Effective Christian College").

It is a presumption, no doubt, to offer any further suggestions at this time concerning our educational problems. But a promise to the editor has become a moral obligation and material at hand consists in some notes made with the idea of checking up on our own work here in the Keisung Boys' Academy. We have our schools. What is the product we want from them? The common reply is Christian character. But what is character? Character, some well known scholars tell us, is hard to define. So again we are lost in a fog of indefiniteness and an aim must be definite if it is anything. We all think that we know good character when we see it, yet we know that it is something that cannot be turned out like brick and tile. In fact, it is like happiness, something that cannot be secured when directly sought. It is a by-product. Yet it is what our Christian schools must produce.

How we rejoice over the man who has an unaffected and deep devotion to Jesus Christ, who loathes a lie, who loves his home and is loyal to all his social responsibilities, who radiates health and cheer and who is successful in his chosen vocation.

We know the product. The question is how to secure it. In trying to answer this question we suggest herewith four major problems with which we are faced.

## *The Problem of the Faculty*

"We cannot over emphasize the importance of equipment, good methods and the right kind of text books in our educational work..., but in emphasizing these things there may be

danger of overlooking the thing that is most important, the personality of the teacher. *A great school must be the expression of great personalities.* It is the pupil's contact that really affects his own life." (Hites)

Like father like son.

Like priest like people.

Like teacher like pupil.

Everything depends on the faculty—its unity, deep spirituality, and professional enthusiasm. I am quite sure that a careful analysis of all failures and inefficiencies in our schools will show that ninety percent or more of the blame lies with our faculties. The Ideal Faculty cannot be made up all at once but must be built up gradually and carefully around one man (usually the principal or dean) who embodies the aims and purposes of the institution. When the rules are definite it is not hard to get strong men to pull together in good team work. We often are too indefinite in what we are trying to accomplish.

Given clear cut aims and a good head-master the adding of each carefully selected instructor should be like the adding of additional tubes to the radio set, merely the further amplification of the school's ideals. Each instructor should be a specialist in his line so that the faculty will have unity in variety. The position of class adviser might well be emphasized. A class adviser should carry a class through the five years, should know every body in the class, his strength and weaknesses, should be the one to sympathize and to encourage, to see that the pupil does not drop out and does not fail, either in his studies or in his spiritual life. Here lies the greatest opportunity for getting worth while results. But care must be taken to keep all the class advisers in harmony. They must be dominated by one great controlling purpose. Unity is absolutely necessary if you would have an institution that will endure. Furthermore you must have a faculty of character if you would produce character. Your teachers must be real Christians, too, if you would produce Christian character.

### *The Problem of Worship and Bible Study*

In our Christian schools a great group of questions center here. Shall we have Bible Study compulsory or voluntary? Can religion be taught? Is it not a matter of example on the part of the faculty and of choice on the part of the students? We are convinced that religion can be taught in the sense that the contents of the Bible, the great Christian doctrines, and church history can be taught. Again we are as surely convinced that worship cannot be taught and cannot be imposed on anyone. As the old saying goes, you can lead a horse to water but you can not make him drink. You may compel attendance at a service of worship that is perfect in all its details and yet secure an attitude of only bitterness and antipathy. When compulsory Bible Study is given with the least idea of cramming religion down unwilling throats the result is the making of anti-Christians.

On the other hand the Bible can be taught in a way that is intensely interesting to all. The Chapel hour can be planned so carefully by a faculty committee, and may become so highly valued by the faculty members, that the students will have an overwhelming desire to be present. I have found that a certain amount of pressure to attend is welcomed by most students. With so many things to do, theirs is the temptation to leave undone that which they do not have to do even though they have an inner urge to do it. So they appreciate a little push in the right direction. A real spirit of worship in a school makes for the solution of many problems. It presupposes a deep consecration on the part of the faculty and the Christian students. It means an atmosphere in the school that will tend to draw the non-Christian students to a place of decision for Christ. It begets a strong spirit of loyalty to the school. There is nothing that binds teachers and students together in a better way than the bond of Christian fellowship. The only way I know of securing this is for one man or a group of the faculty, and a group of the stu-

dents, to give themselves unstintingly as intercessors for the spiritual health of the school.

### *The Problem of Instruction*

There are two great problems concerning instruction that we mention here. The first is the need for discovering the contribution each and every lesson has to make toward the great life purpose of each lesson. The mere going over of the material in the textbook, supplemented perhaps by additional material the teacher may bring to the classroom, may mean a great mass of material with so little digestion of the facts as to make it of no practical value to the student in the great problems of life. Sometimes I think that, if only we could visualize the "bumps of knowledge" on our students as they are they must partake very much of the abnormal nature of the "rice stomachs" on the little three and four year olds we see by the roadside.

The second problem is that of the activity necessary to learning, avoiding the mere pouring of facts into passive minds. There is a great inertia, an antipathy to thinking or working things out, and a demand for predigested material, which must be combated. The teaching of football on the athletic field might well be taken as a model in many of our classrooms. There the coach teaches the rules and the boys learn the game by playing it. We know the students learn only those lessons they have worked out for themselves, yet on this basis we know that we can claim hardly fifty per cent efficiency in our instruction. The teacher that gets his students to do the most while he does the least for them, should get the higher recognition.

### *The Problem of Vocational Training*

The time has come when mission schools must put more emphasis on vocational guidance and vocational training. In fact more should have been done before this, although there are reasons for the lack of this training in many schools. Vocational training gives as good an opportunity for character building as

any other sort of training, and in many cases better. We must turn out graduates who can do things. The Mission colleges have done much along this line, it is in the secondary schools that more must be done. I do not look upon vocational training as a cure-all for all our educational troubles. It is only one of several big problems before us, nevertheless it is not to be minimized in the least. Every man should be able to make a good living as well as live a good life. Industry, pride in economic independence, and business integrity all should be achieved. Being good is all right, but the being a fine man and the doing of fine things are inseparably bound together.

The talk of vocational training means usually in missionary circles agricultural, industrial, or commercial training. There should be such training in our mission academies. Our thought here is to have an agricultural course of two years duration for students who have finished the third year of the middle school course. Graduates of the primary schools do not know what they are fitted for. When the agricultural work is of college grade, the tendency is to be educated away from the farm. Three years of general work with a stress on vocational guidance, with two years of intensive and practical training for those who prove to be naturally fitted for farming should, we feel, produce satisfactory results. But as yet this is only a suggested plan, nothing has been done.

In the silk mills we find that every skein of silk is tested and weighed before being sent out. In conclusion I include a scale of standards that we are trying to apply in our academy.

### *Christian Education should produce*

- |        |                                                              |
|--------|--------------------------------------------------------------|
| SPIRIT | (1) Sincere, radiant in love and reverence for God.          |
|        | (2) Courteous, whole-hearted in love and respect for others. |
| MIND   | (1) Capable of grasping and analyzing problems.              |
|        | (2) Filled with good principles and methods of procedure.    |

## PROSPECTS OF THE CHRISTIAN LITERATURE MOVEMENT

- (3) Proficient in the Fundamental Processes (the 3 R's) and well acquainted with the body of facts that go to make up a school course.

BODY (1) Healthy.  
(2) Alert.  
(3) Clean.

READY FOR A wholesome home life.  
Success in chosen vocation.  
A helpful church life.  
Worthy citizenship.  
A proper use of leisure.

By measuring the graduates on this scale,

we might discover how inefficient our instruction has been. But our real purpose in the scale is to have all the course and activities of the school analyzed in the light of it and to have every lesson make conscious contribution to at least one phase of this statement of aims. This program will no doubt prove to be incomplete and we will find it necessary to make additions and corrections. It is merely a working plan, a groping, as it were, for a better way to make the contribution we so earnestly long to make to church and society here in Korea.

## Prospects of the Christian Literature Movement

C. C. HAHN (Chosen Christian College)

I AM MAINLY concerned with the prospect, not with the retrospect, of the Christian Literature movement in Korea. What are its present tendencies and its relation to the demands of the Korean people? What can we do if it is found that the present literary effort ceases to attract the interest of the people, though we feel that we are doing our best to meet their demands? As a means to pointing out the prospective future of the Christian Literature movement, let us first be acquainted with its present conditions.

It is not an exaggeration to say that most of the Christian papers and magazines now being published in Korea are in some way or other connected with and supported by missionary organizations, such as the Christian Literature Society, and the Sunday School Association. There are few or none of the magazines and papers which are initiated and financed entirely by the Korean church or by Christian workers themselves. To be sure, Koreans do most of the editing and writing of the materials for these organs. So far as the writer knows, no missionary produces an article in Korean. What our missionary friends publish has to go through the hands of Korean translators, but this does not alter the fact that more than half of the literature

produced in Korea is due to the work of missionaries. This fact makes the various Christian publications appear to be mainly the mouthpiece of missionary institutions and enterprises. It is not strange therefore that persons outside Christian circles feel that the Christian Literature movement is nothing but missionary propaganda.

Among the institutions which have contributed invaluable service to the cultural life of the Korean people, the Christian Literature Society and the British and Foreign Bible Society must be mentioned first. What Korea and her Christians are today in the matter of literacy they owe mainly to these institutions. It is reported that the Christian Literature Society alone published 420,000,000 pages of books since its foundation thirty-nine years ago. This means that it has published 21 pages for every Korean both old and young. The British and Foreign Bible Society printed 670,500 copies of the Bible and had 112 colporteurs in 1928. If the Society published the Bible every year at this rate, every Korean would have a copy of it within thirty years. The amount of the materials supplied by different Christian magazines and newspapers, together with those just spoken of, would probably exceed the publications of Korean

writers outside the Christian circle. Korea is limited in the matter of publication of magazines and newspapers and therefore the material produced by the Christian Church is no small contribution. So far as the amount of publication is concerned, no one will criticise the good work of the Christian Literature movement. All thinking Koreans must acknowledge their indebtedness to it.

However we wish to call attention to a grave problem which moves the hearts of those who are interested in this important movement. Despite the fact that the reading public is supplied with a considerable amount of literature, general Korean opinion is not favourably impressed by the Christian Literature movement. Especially the non-Christian public, which constitutes over 95% of the Korean people, seems to have the feeling that the products of Christian literature are of little value. The chief reason for this feeling is that the contents of these literary products are exclusively religious and often poor in quality. Moreover it is nearly all confined to the fundamentalist view-point. This feeling of dislike has become so general that any literature showing some connection with the Christian movement is likely to be passed by as dealing with a subject about which enough has already been said. The "Christian" is thus regarded as representing a strictly partisan and dogmatic movement. Those who are acquainted with the vernacular magazines and newspapers know that this statement is not extreme. The writer is often told that certain Christian magazines and papers have too much missionary dogmatism in them, meaning that they are largely doctrinal in content and other-worldly in insistence. We who try to share our best with others, of our faithful experience in God, feel sorry to hear such comments from our non-Christian brethren. However, it is well for us to realize the situation, for to know is to find the way of correcting and overcoming short-comings. There is no good reason why the Christian Literature movement should not be popular with the

Korean people as a whole and thus become a source of hope to them.

The Christian literature movement was not started exclusively for Christians but that all may come to know God and His Truth, as Christ taught it. It is thus important to inquire what are the reasons for the outsiders' prejudice. Some of the reasons which make the Christian Literature movement less valuable in non-Christian circles as well as to many Christians seems to be the following :

1. The scope of the written materials which appear in the Christian papers are chiefly religious and doctrinal. What has been published by the Christian societies and writers are often exclusive of all other fields of knowledge. Not very many books of note on social and scientific problems have been written by us under these Christian organizations, except perhaps a few books on rural problems recently published. We seem to have written and are willing to write largely on subjects exclusively religious, regardless of how others criticise us. A feeling seems to prevail among us that what is not religious is insignificant, if not actually antagonistic to what Christianity teaches. When the general trend of Christian Literature is regarded in this light, it is no wonder that it is regarded as little more than a mass of religious propaganda.

2. The best of the Christian Literature is hidden from the outside public largely because we do not sufficiently advertize our books and papers. Our colporteurs visit mainly Christians. We do not advertize in the public daily newspapers and magazines when we publish a new book. There are also very few among us who are willing to contribute to these non-Christian organs. Further, when some of us do contribute articles to these organs it is looked upon as disloyalty. Consequently the outside public judges that we Christians have nothing worth while to advertize, at least nothing on a par with other social and scientific books. In this way what

## PROSPECTS OF THE CHRISTIAN LITERATURE MOVEMENT

is best in the Christian literature movement is hidden and depreciated.

3. We often hear it said that much of what is written as Christian literature is decidedly out of time and place. That is to say much of what we write does not seem to fit into the needs of this people. We seem to talk and write much of the old Hebraic times rather than of our own time. The people need a practical, i.e. socialized, theology. The people will not respond to our appeal unless we talk to them in terms of the present and along lines of which they have some knowledge. It is often a surprise to find that the young people of Korea today know more about the present day problems of life than we assume. Thus unless we keep pace with the progress of the times we shall fall behind them. A good writer or speaker must have an advanced interpretation of everything.

How can these matters be righted? In addition to the answers already suggested, it should be noted that the writers and supporters of the Christian literature movement should compete with those of non-Christian literature circles. There is no good reason why we should not write books and papers that will attract the attention of the entire public. Christian literature has the right and merit to absorb other forms of literature. It is the task of Christianity to assimilate and Christianize all forms of literature. It is a great mistake to give the impression that Christian literature lies outside the sphere of worldly knowledge and must stand aloof from it. In fact, the knowledge of this world is very essential if we are to transform this world into the Kingdom of God. Thus pastors and Christian workers should know more than the Bible in order to lead the people to Christ.

Another point to be mentioned regarding the lost interest of the general public in the

Christian literature movement is that Christian institutions should be interested in writing, translating and distributing books dealing with history, social problems, science and wholesome fiction. Unless the Christian Church seeks to do this it will not be able to interest the rest of society. To make Christianity the center of all life, it is necessary that we should play our part in the midst of society until we succeed in reforming and making it wholesome.

We who read English know that there is a great of information regarding the Bible, and history, and generally accepted facts of science, that is being withheld from Korean Christians. It is better that they should get knowledge along these lines through distinctly Christian literature than through sources that are antagonistic or indifferent. Sooner or later they are certain to be informed and they will then resent having been treated as children.

The Christian Literature movement is yet in its beginnings. What has been accomplished thus far is but a preparation for a better and larger accomplishment in future. It has now the opportunity of awakening the Korean people for it has become a vital problem for the Church. In helping Korea rural improvement and industrial enterprises are necessary; but they are secondary to the work of Christian literature. We know the power of mind, for it is well written:

Mind is the Master—power that moulds and makes,  
And Man is Mind, and evermore he takes  
The tool of Thought and shaping what he wills,  
Brings forth a thousand joys, a thousand ills:  
He thinks in secret, and it comes to pass:  
Environment is but his looking-glass.

The awakening and strengthening of the mind is the work of Christian Literature by showing man's relation to the highest and best. In this work competent workers and supporters are needed to carry it on.

# The Salvation Army and Destitute Boys of Korea

ENSIGN C. WIDDOWSON

**T**HE SALVATION ARMY Boys' Home, built seven years ago, is situated outside the City of Seoul in a beautiful valley, between Seoul and the Chosen Christian College. Two main buildings are located on a hillside, facing west, being flanked on the left side by the industrial workshops and on the right by our recently built school. The site of this group of buildings, together with the location, always draws from visitors an exclamation of approval and admiration for the beauty of the setting. From filth and vice to God's beautiful sunshine and fresh air is, in itself, a heaven to such little human flotsam and jetsam. Twenty thousand tsubo of land give ample room for our agricultural and industrial pursuits, which I will mention later.

At present seventy-eight boys are registered on our roll, and their laughter and song come to me as I write. It is Sunday morning and the first meeting of the day has just been finished.

A few moments ago salvation songs sung by lusty, leather-lunged youngsters were ringing across the valley, where repose, beneath gigantic firs, the mortal remains of two of Korea's ancient royalty. The senior boys are attending a city corps meeting within the West Gate of the City. These boys have been trained to use brass instruments, and a band has been formed among them. Tonight they will lead the singing for our own meeting, when the echoes will resound to martial music and song.

It is our supreme thought that every boy who comes under our care should be taught to love our Savior. No hauling down of these colors will ever be allowed. First "Jesus Christ and Him crucified" then the essentials that are necessary to good citizenship.

Most of our boys come to us at a very tender age, in fact we could fill a section of our establishment with babies who have been deserted—but that is not the work of this parti-

cular Home. Boys from seven years of age are admitted, and they must qualify for admission by being absolutely destitute. Fathers and mothers cannot commit their offspring to our care—parents face their own responsibility.

There are many ways in which these little unfortunates come into our hands. A few come via the Government General Departments, and the Municipality, but the majority are brought into the Home by the Salvation Army scouting officers, and interested missionary friends. The telephone plays a great part in many of our introductions.

"How do you deal with them after arrival?" Well, let us follow the adventures of our young friend who has just arrived. He is brought into the office and we try to find out who he is, his name and his village, because most boys have come originally from some village. His detailed story must wait, because it is usually a bath and a change that he needs most; so after he is shorn of his locks he is introduced to the bathroom, when hot disinfectant, water and soap together with elbow grease work wonders. We have had boys who have failed to recognize each other after having been washed and clothed. Our friend is again taken to the office where he is thoroughly examined. Teeth, eyes, nose and body are all carefully looked over, and his records are compiled, once we are satisfied that he is reasonably clean. All newcomers are tested to find out their general knowledge. Some big boys cannot read simple characters, other small boys can both read and write. The illiterates are placed in school, because all must read and write; be they large or small this is the rule of the home. Those who have made some start toward education must work in the industrial department by day, and attend the night school in the evening.

The boys employed in our industries are the more intelligent and advanced of our family.

## THE SALVATION ARMY AND DESTITUTE BOYS OF KOREA

Some of course are none too bright and for these boys other occupations are found. Our agricultural, poultry and live-stock sections meet this need, and our larder is kept well stocked by their efforts.

Everybody must work, even those who go to school at the 9 a. m. bell. School hours over household work must be done. Everyone has a task to do, and the routine of the Home goes like clock-work. Daily the Home and industrial departments are inspected and all tasks must be well done. At 6 p. m., after the evening meal, the call to evening prayers brings everyone to the prayer-room, after which the tiny tots go to bed, and the bigger boys study. All must prepare to retire at 9 p. m. and when the final gong is sounded at 9:30 p. m. all lights are out, silence reigns supreme, and the toils of the day are over.

Now something about the results of our labours. The difficult time of a boy's life in the Home is the period when he comes up against discipline. He cannot understand why certain things must be done; why he must wash, why he cannot sleep with his clothes on, why he must get up at a certain hour, why he cannot eat with his hands, why he must work, and many other things. This is his awkward period, and we must watch him carefully so as to ease the yoke by careful and gentle handling. This is the time when he may desert and go back to his filth, so he must be protected against himself. Once over this stage, when these better things become habits, he is quite happy and we have no fear of his ever deserting. In fact, often as a last resort, in dealing with a boy, we threaten him with dismissal from the Home.

Boys who have been in the Home for any length of time never go back to begging. One case we have had of a lad who is still on the streets of Seoul begging. But he is more than a boy and does not desire anything better than the filth and rags of a professional beggar. This is a case for a mental asylum.

A few of the cases we have had will illustrate something of our work.

Dr. C. while in Seoul was once walking down the street when he saw a mass of something that seemed to attract the curiosity of all who passed by, lying by the side of the road. Upon closer examination it proved to be a boy of about twelve years of age. He was in such a filthy state that passers-by spat their disgust as they hurried away, after satisfying their curiosity—a derelict that death would soon claim. Indeed, had death taken him he would have been handled with spades and ropes, because of his terrible condition. That he was alive was enough for our friend. He determined that he would get that mass of fallen humanity to our Home. He called a rickshaw coolie, but the man would not undertake to touch that object unless a considerable sum was given him. After carefully padding the rickshaw with newspapers because of the filth, the coolie brought him to us.

Our own boys, used to many conditions though they are, refused to wash him, so we had to handle him ourselves. Time after time I had to leave the bathroom for a breath of fresh air, because had I remained I should have been violently ill. His leg was a mass of festering sores. But let us have his story. Because of his failure to bring in enough money to his master, he had been crippled, and cast out of the guild of the beggars. Eventually we straightened out his leg; but here our troubles did not end. Day and night he would be too lazy and indifferent to conduct himself properly. He did not know the first simple rules of bodily cleanliness. Day after day we changed his clothes until we almost despaired of ever doing anything for him. But we succeeded in getting him into better habits, and the good Samaritan who brought him in, was amazed at the transformation he witnessed upon his return, some time later.

Another boy was a member of a gang of ten. His master had three big lads and seven small boys whom he compelled to bring in a certain amount each day. The small boys dared not bring in less than 50 sen per day, and the

bigger boys ₩ 1.00. The penalty for failure was a thrashing, and the inhuman brute practised the most wretched cruelties upon these lads. The nest was smashed by our raid, and three of the gang are now in our Home.

*Scouting Work.* On a recent evening we set out to find a boy whom we wanted. During our three hours' journey through certain quarters, we uncovered and found fifty beggars, of whom 75% were boys. In one bridge recess dugout we found twelve boys. Old sewer pipes were used also as sleeping places. We could fill our house to overflowing with lads who are anxious to come to us, but overcrowded conditions might bring disaster to our work. Already the burden of seventy eight boys is as much as we can carry, with our present accommodations.

Here is another extraordinary story in which the tragedy of life is clearly written; happily it has a joyful ending. C. is our leading cornetist. Recently we got into touch with his history, and the following story was unfolded. He was born in America of a Korean father and an American girl. The father deserted the mother, when the boy was six years old, and came back to Korea, bringing his son with him. After a few years in this country the father was sent to prison for a long period, and the boy was brought to our Home. News came that the father had died in prison, so C. was an orphan, having no knowledge of his mother, or his birth. The years rolled by and our hero grew into a fine intelligent youth, quick to learn, and a credit to our teaching. One day a call came from America from the mother, who had not quite given up hope of finding her long lost son, and by the providence of God C. was indentified with the enquiry. It was not long before contact was made with our officers in America, and some day in the near future we hope to restore the long lost son, lost in the East, and saved by this Home—an American citizen, to his almost despairing mother. "I have always prayed for you" she said, in her letter to her son (who can speak only Korean.) This boy is now

studying with zest his mother's tongue.

We are willing to take boys, and to help them. Some boys are too old when they come so we clean them up, give them a standing and then let them go out. We were feeding about 50 boys in the soup-kitchen one meal every day last winter, and this was only possible through the generosity of our friends, but the boys could only remain for an hour or an hour and a half in the kitchen, and then go away again. Some of them we know did not survive the winter; and the daily report was that so-and-so had died in such-and-such a place, and had been taken away. We were absolutely unable to take in more than a pitiful few last year.

One boy who was brought to us when very small is now a teacher of music at the Songdo Higher Common School, and earning a good salary. Another boy is in Tokyo, Japan, working during the day to maintain himself, and following up music and other studies at night. He can speak English, Japanese, and Korean, of course.

When we were asked what we could do of an advanced nature to meet this situation, we said "We could double the accommodation, but that would mean doubling all the facilities, such as the sleeping and eating space." In outline our plan is as follows:

A new dormitory—8 rooms (8 by 10 feet)

in Korean style

Dining hall to be enlarged.

New kitchen.

Band and clothes room to be enlarged.

Chapel enlarged.

New gymnasium.

Extra study room.

New bath house, with concrete Roman bath (16 by 10 feet)

Four kan Korean style out-building.

New well.

Fowl house and rabbitry.

These necessary additions could be built for ₩ 3,500. The balance of the ₩ 10,000 we seek is to form a minature endowment.

# High School Costs and Expenditure

L. H. SNYDER

THE FOLLOWING FIGURES are furnished by the Songdo Higher Common School, under the auspices of the Methodist Episcopal Church, South.

## I. What does it cost to send a boy (Korean Student) to high school?

Answer:

|                               |                  |                                      |           |
|-------------------------------|------------------|--------------------------------------|-----------|
| Tuition fees ... ..           | ¥ 33.00 per year | Additional for out-of town boys:     |           |
| Parent & School Assn. Dues... | 8.80             | Dormitory fees...                    | 132.00    |
| School Uniforms, Shoes, etc.  | 25.00            | Travel ... ..                        | 25.00     |
| Text Books ... ..             | 15.40            | Total Cost per School Year           | ¥270.00   |
| Excursions ... ..             | 12.60            | Cost per student for the high school |           |
| Miscellaneous dues & supplies | 18.20            | course of five years...              | ¥1,350.00 |
| Total                         | ¥113.00          |                                      |           |

## II. How much does it cost per student during the year for carrying on the school?

Answer: During the past eight (8) years this school had an average of 403 students per year, and the cost of operating the school, not including the foreign missionary's salary was ¥94 per student.

| School Year | No. Students applied for Admission | No. Students Admitted | Percentage Admitted | Total Enrolment | Operating Cost per Student |
|-------------|------------------------------------|-----------------------|---------------------|-----------------|----------------------------|
| 1923        | 302                                | 165                   | 55%                 | 580             | ¥ 85                       |
| 1924        | 362                                | 187                   | 52%                 | 587             | ¥ 86                       |
| 1925        | 195                                | 180                   | 67%                 | 549             | ¥ 110                      |
| 1926        | 234                                | 70                    | 30%                 | 453             | ¥ 79                       |
| 1927        | 180                                | 80                    | 44%                 | 329             | ¥ 91                       |
| 1928        | 140                                | 103                   | 73%                 | 274             | ¥ 101                      |
| 1929        | 344                                | 97                    | 39%                 | 293             | ¥ 95                       |
| 1930        | 302                                | 154                   | 51%                 | 360             | ¥ 86                       |
| 1959        | 2059                               | 986                   | 50%                 | 3425            | ¥ 94                       |

Totals for period of Eight (8) years.

## III. How much is invested in permanent buildings and equipment?

| Buildings                     | Size & Description                           | Feet Area | Tsubo Area | Cost      |
|-------------------------------|----------------------------------------------|-----------|------------|-----------|
| 1. Administration             | Two Storys & Basement                        | (60x113)  | 544        | ¥ 75,000. |
| 2. Gymnasium                  | One Story                                    | (48x60)   | 120        | ¥ 11,090. |
| 3. Science                    | Chemistry & Physics (Two Storys)             | (48x50)   | 160        | 15,000.   |
| 4. Science                    | Museum & Dining Hall                         |           | 245        | 10,000.   |
| 5. Dormitory                  | Korean Style (Accommodation for 50 students) |           | 58         | 6,000.    |
| Equipment for above Buildings |                                              |           |            | 45,000.   |

## IV. How much ground is allotted for school purposes?

Answer:

|                                         |              |                                            |              |
|-----------------------------------------|--------------|--------------------------------------------|--------------|
| 1. Campus, Drill Ground & Tennis Courts | 10,640 tsubo | 3. Orchards (apple & peach)                | 16,330 tsubo |
| 2. Athletic Field Foot-ball & Baseball  | 6,675 "      | (Approximately 1,200 tsubo go to an acre.) |              |

## V. What percentage of your annual budget comes from the Mission, fees, etc.?

Answer: The budget for the school year (March 1930—April 1931) is approximately ¥34,300 divided as follows:

| RECEIPTS                             |     | EXPENDITURES                         |     |
|--------------------------------------|-----|--------------------------------------|-----|
| 1. Mission appropriations...         | 48% | Salaries & Wages ... ..              | 71% |
| 2. Tuition Fees ... ..               | 32% | Fuel, Light & Office Expenses ... .. | 6%  |
| 3. Parent & School Assn. fees ... .. | 8%  | Repairs & Equipment ... ..           | 8%  |
| 4. Government Grant ... ..           | 3%  | Student Assn. ... ..                 | 2%  |
| 5. Vocational Dept. ... ..           | 9%  | Vocational Dept ... ..               | 11% |
|                                      |     | Miscellaneous ... ..                 | 2%  |

# Notes and Personals

## Australian Presbyterian Mission

### *Birth*

To Rev. and Mrs. F. Borland, a daughter,  
Robin Elizabeth, at Chinju.

### *Death*

Miss Menie Campbell, Australia. (By cable)

### *Left on furlough*

Miss C. Laing, Chinju.

## Northern Presbyterian Mission

### *Left on furlough*

Mr. E. L. Campbell and family, Syenchun.

Miss G. O. Bergman, Taiku.

Rev. O. F. Chamness and family, Taiku.

Rev. C. L. Phillips and family, Pyengyang.

Mr. R. O. Reiner and sons, Pyengyang.

Rev. E. W. Koons and family, Seoul.

Miss Anna M. McKee, Chairyung.

## Methodist Episcopal Church Mission

### *Left on furlough*

Dr. Sherwood and Dr. Marian Hall, Haiju.

Rev. and Mrs. H. D. Appenzeller, Souul.

Rev. G. M. Burdick, Seoul.

Dr. and Mrs. A. G. Anderson, Pyengyang.

Miss Elizabeth Roberts, Seoul.

Miss Myrta Stover, Seoul.

Miss Moneta Troxel, Seoul.

Rev. and Mrs. D. A. Bunker (retired)

The Rev. W. E. Shaw had a most serious illness during June but is now rapidly recovering.

## Southern Methodist Mission

### *Birth*

To Rev. and Mrs. Norris, a daughter,  
Louanne, on June 13th.

### *New Arrival*

Rev. and Mrs. David Weems and child,  
Songdo.

### *Left on furlough*

Miss Bertha A. Smith, Songdo.

## British and Foreign Bible Society

### *Left on furlough*

Mr. and Mrs. Hugh Miller, Seoul.

## Southern Presbyterian Mission

### *Left on furlough*

Miss Meta L. Biggar.

Miss Ada McMurphy.

Miss Anna McQueen.

Miss Ethel E. Kestler.

Miss Lavalette Dupuy.

Miss Susan Colton.

### *Left on Special Leave*

Rev. and Mrs. B. A. Cumming.

### *Returned to the U. S. A.*

Miss Florence Preston.

Miss Anna Louise Newland.

### *Returned from furlough*

Mr. and Mrs. W. A. Linton, Chunju.

Miss Miriam Preston, Soonchun.

Mr. E. D. Grant, Educational Secretary of the Southern Presbyterian Mission Board, is a visitor in Korea, and attended the Annual Meeting of that Mission.

Miss Neta Shuping, who has been a guest of Miss Lillian Austin in Chunju, has returned to the United States.

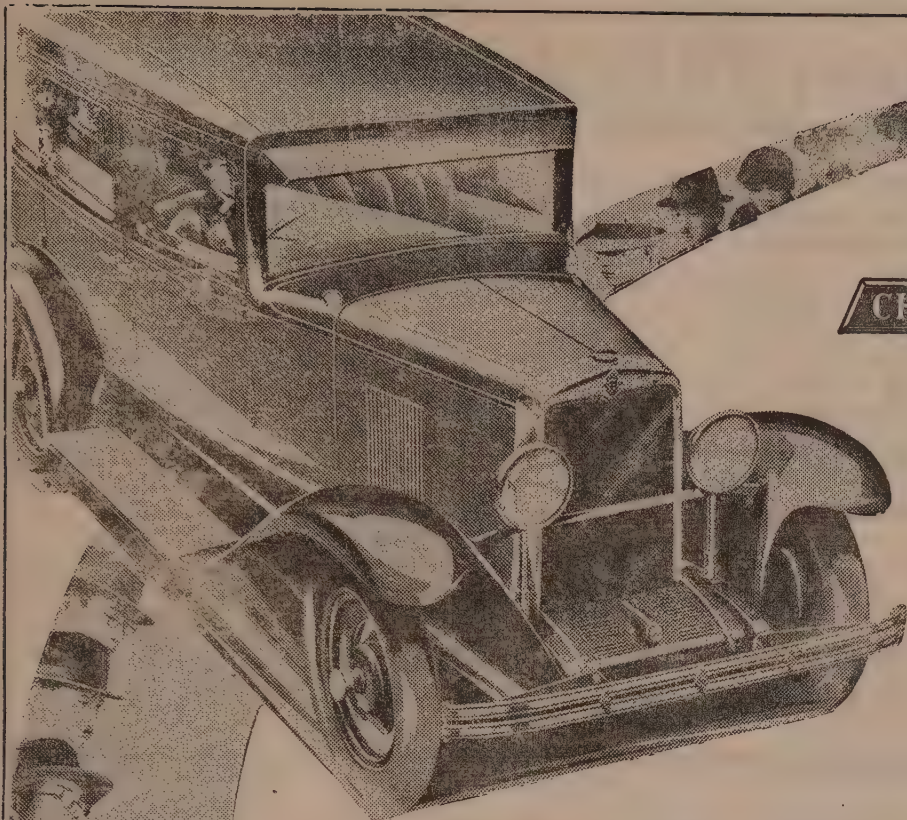
Ford Cars hold driving records in Korea that have yet to be beaten. For instance—from Kwangju to Seoul, in 8 hours; from Choonchun ferry to East Gate, Seoul, in 2½ hours; and from Haiju to Sariwon 1½ hours. Mr. B. H. Fisher is on hand day and night to meet the mechanical needs of Ford owners.

SORAI BEACH—For Sale a desirable lot near beach. Price 250 yen. Apply to J. I. Paisley, Kwangju.

### "A GUIDE TO THE DIAMOND MOUNTAINS"

Prepared by Dr. C. A. Deming and on sale at the C. L. S., Seoul. No visitor to the Diamond Mountains should be without this book. Pocket size, with detailed information concerning every place of interest in that locality. Price ₩ 1.00, postage 2 sen.

WONSAN BEACH—One new 8 roomed brick house, well screened and furnished; boat; for month of August—Yen 125.00. Apply: L. C. Brand, Chinju.



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